RICHARD KA'ILIHIWA LYMAN

THE WATUMULL FOUNDATION ORAL HISTORY PROJECT

Richard Ka'ilihiwa Lyman

(1903 -)

Mr. Lyman, a former state senator and now chairman of the Bishop Estate trustees, is a descendant of missionaries David Belden and Sarah Joiner Lyman who came to Hawaii in 1832. General Lyman Field in Hilo is named for his uncle, General Albert Lyman. Albert and two of his brothers were the first persons of Hawaiian ancestry to attend West Point.

Mr. Lyman has a strong interest in Hawaiian traditions and customs, the prophesies and tales of kahunas, and the meanings of Hawaiian names.

Born in Hilo and raised in Kapoho. Mr. Lyman graduated from Hilo High School and the University of Hawaii. Although the plan was for him to work at the Hilo Boarding School, which his great-grandfather founded in 1836, he opted for the only other job available to him near Olaa. He went to work in a quarry that was providing rock for the construction of the Hilo breakwater. He later became a teacher and during World War II was a civilian employee on Guam. After the war, he was the superintendent of a prison camp at Kulani, Hawaii for two years. He left that job to pursue his interest in farming on Hawaii and then entered politics.

In this interview, Mr. Lyman discusses his interests, personal experiences, and family history.

Lynda Mair, Interviewer

INTERVIEW WITH RICHARD LYMAN

At his Nuuanu home, 3742 E. Old Pali Road, 96817

October 20, 1971

L: Richard Lyman

M: Lynda Mair, Interviewer

M: Could we begin by talking about your family, however much you remember about them?

L: Oh, I thought you wanted some old wives' tales.

M: Well, that too. This isn't really what you'd call Hawaiiana. It's for people who've lived in Hawaii--sort of an almanac of stories and experiences--so it takes in a pretty broad range.

L: I have strong beliefs in many of the old Hawaiian traditions, customs. I am a firm believer in many of the so-called pretended revelations that were made by some of the old-timers.

M: Could you be more specific because I'm not sure I know just what you mean.

L: Well, I'd like to quote from [William] Ellis. Ellis was on his trip around the Island of Hawaii-the Journal of 1823, on page 203 and 204. He mentions a heiau that was known as Waha'ula. This heiau is now a part of the national park. At the time of Ellis--and this is before 1823--Ellis went through this heiau and Ellis mentioned that one of the kahunas had told Kamehameha that after he died, he and his ancestors would live again on Hawaii. It's been quoted in other ways by saying that after death, Kamehameha's spirit would ascend into the skies but someday he and his people would come back and live again. Now this was way back in the 1820's.

After Kamehameha died, there was Kamehameha I, Kamehameha II, Kamehameha III, Kamehameha IV, and Kamehameha V and all of them died without male issue. And so, much of the inheritance of Kamehameha went down and finally ended up in the hands of Princess Ruth. Princess Ruth was a cousin of Bernice Pauahi Bishop [both were great-granddaughters of Kamehameha I]. Princess Ruth died about one

year before Bernice Pauahi Bishop and so, before she died, she willed her lands to Mrs. Bishop. A year later Mrs. Bishop passed away and she set up her trust, the proceeds of which were to go to the education of children who at that time were about, I would say, between eighty and ninety percent Hawaiians.

At that time the Hawaiian Islands were an absolute monarchy and if it was a monarchy, the citizens of the state were Hawaiians and there were very few others than Hawaiians, because we know that between the time of Captain Cook and less than a hundred years after that, the population of the Islands declined from 300-400,000 people down to 50,000 people, of which 40,000 were pure Hawaiian.

Now, when Mrs. Bishop died, she established Kamehameha Schools. Hawaiians never talk straight; they go around in circles. And so, this old man that's supposed to have been a kahuna had made a prediction to Kamehameha: when he died his spirit would go up into the skies but someday he and his descendants--his people--would live again. Now over the years, Kamehameha [Schools] has graduated something like pretty close to 7,000 boys and girls. I say that every graduate of this school can say, "I am a Kamehameha," just like you would say, "I am an alumnus of California or University of Hawaii" or any other institution. But it is odd that this prediction was made way back before Kamehameha died.

Now we go back to Mrs. Bishop. She was named Pauahi and Pauahi means "fire is out". That's Pauahi. However, Mrs. Bishop was not the first Pauahi. The first Pauahi was an aunt of Mrs. Bishop and she was named Pauahi because of an incident that happened very close to the time that she was born. When Mrs. Bishop's aunt, Pauahi, the mother of Princess Ruth, was born there was a fire in one of the grass shacks in the family compound. This was the biggest event at her birth so they named this child Pauahi.

M: So the word is made up of pau . . .

L: Ahi.

M: . . . ahi.

L: You know what pau means. Ahi is fire, so it means pau fire. No more fire. So when Mrs. Bishop was born, she was named Pauahi. There was no incident at her birth but she was named Pauahi. But maybe it foretold what was to happen. When Mrs. Bishop died, all of the family connections had been completely extinguished.

M: You mean pau--gone?

L: Pau. There were no more descendants. From cousins and aunties and all right down and here was Mrs. Bishop. Whether she knew of the prediction that was made by Kapihi in this heiau at Kalapana called Waha'ula, I do not know. I doubt it. But she established Kamehameha Schools and so the so-called prediction or revelation or whatever you want to call it, as far as I'm concerned, was gospel truth.

Now the Hawaiians--although I'm not full Hawaiian--had a way of predicting things that were to happen. They named people, they named places, because of certain things they observed then or believed would happen in the future. It's unfortunate that we have never tried to collect all of this information and have it in one central area. And many things that I would tell you will be disputed by others, so I'd like to go back to--let's take Kamehameha.

Kamehameha, as you know, was born in Kohala and according to one of my Hawaiian informants, Kohala has a meaning; a place of destiny. Kamehameha was born there, he united the islands and instead of having a group of chiefs and smaller kings ruling each island, he brought them all together under one dynasty. And so, if Kohala means a place of destiny, the first successful Hawaiian king to unite the islands was born in Kohala. But in more recent times, Kohala, because of people such as Rockefeller, has become a place of destiny. So there are many of these things that the Hawaiians foretold. We see them happening or we know has happened. In Kona there's a place known as Keauhou. Have you been to Kona?

M: No. Keauhou.

L: Keauhou. K-E-A-U-H-O-U. Literally, Keauhou means "a new era, rebirth, new way of life" or whatever you want to call it. And it has always been named Keauhou. But at Keauhou one of Kamehameha's sons was born [Kamehameha III] and he was born--call it blue baby. Well, under ordinary circumstances maybe he would never have lived, but because he was of royal birth they had retainers. One of the retainers was one of these kahunas who took the child--a stillborn--dipped him in cold water, then laid him out on a soft mat on top of a large rock, all the while praying that the child would not die, and so the child was revived. Now the place was known as Keauhou before the child was born. In more recent times, Keauhou is becoming an area that we choose to call a community for leisure, with several hotels in operation and others to be built with a golf course and everything else as part of this community. And yet it was foretold that Keauhou was to see a new way of life--it was to be a new way of living--and without us knowing it, we named it a community for leisure, figuring that this was something that we should do in Hawaii.

M: A new concept.

L: A new concept. And so, that's the reason I was wondering what you were after because there're many things the Hawaiians did. We take them very lightly but if you will look underneath, you will find that they had meanings. You take places. You take Waikiki, and you know what Waikiki means.

M: I've read it but I've forgotten what it is. What?

L: It's a word that almost describes. Wai is water; kiki.

M: Mm, the surf.

L: And so, you see the waves coming in and kiki-ing back and going forward. So Waikiki is a very descriptive name of a spot. It describes it. [Spurting springs on shore]
But then, you go out to the other side of Waikiki, out to the Kahala Hilton, and you come to Waialae. Waialae describes red water because alae is a very fine, powdery soil that the Hawaiians used to add to the salt to make it red.

M: Oh yeh.

L: And they added it to add iron to salt because this red soil is very high in iron oxide, so the Hawaiians had ironized salt, not iodized salt, because they already had iodine in it from the natural sea water. And so we go to practically every place where there is an authentic Hawaiian name and you look there under the name and you see the story of the place.

M: That's fascinating. I've never really thought about that.

L: And there's so much of this. And so, I didn't know what you wanted, so.

M: Well, this is great, what you're telling me. I'd also like to know about your own family.

L: My own family?

M: Uh huh.

L: Well, my great-grandfather [David Belden Lyman] came out from Boston in the mid-Thirties [May 17, 1832] and he established the Hilo Boarding School [in 1836] and raised a large family. [David Belden Lyman was an early activist. In 1840 he abrogated his American citizenship to swear allegiance to the King of Hawaii and thus became a Hawaiian

citizen.] I believe there were about twelve to fourteen [eight] boys and girls of which my grandfather [Rufus Anderson Lyman] was one. My great-grandfather was a school missionary. He was more of a teacher than he was a preacher. My grandfather was, then, pure Caucasian. My grandfather may have been a backslider. He did not marry a missionary descendant. He married a young woman, half-Chinese, a fourth-Indian and a fourth-Hawaiian, and they had about fourteen boys and girls and my dad was one of them.

M: Wow. (chuckles)

L: Well, they had to have large families because each family had to be self-sufficient. One had to take care of the cows and milk the cows; and one had to take care of the horses and so each one had a job.

M: What was your grandmother's name, the part-Hawaiian one?

L: Her name was Rebecca [Hualani Brickwood]. [Her last name was Ahung before she was adopted by Brickwood.]

M: She was from Hawaii?

L: No, she was born here.

M: On Oahu.

L: On Oahu. Well, if you want that part, I think that instead of me trying to expand . . .

M: I can probably dig out that sort of stuff.

L: Yes. See, my grandmother's mother was Hawaiian, but my grandmother's father was Chinese. He went back to China and never returned. I don't know whatever happened to him. And so, my grandmother's mother remarried a Gilman, who was reportedly part-Cherokee Indian, and from that she had two half-sisters--one, Mrs. Victor Houston and the other was Mrs. Harold Gifford [Aunt Mattie and Pinau.] Aunt Mattie married Harold Gifford and Pinau was married to Victor S.K. Houston. They're both dead now.

M: These were your grandmother's half-sisters, then?

L: Yes, my grandmother's half-sisters, because my grandmother's father was Chinese and they took on the name of Brickwood. How the names changed, I don't know (Lynda chuckles), so I won't try to explain this. Things get a little complicated for me sometimes.

M: So let's see, we got down to your grandmothers now. I wanted to ask you, what did your grandfather do? His father had the Hilo Boarding School. What did your grandfather . . .

L: Well, my grandfather, he was a part-time rancher; he was in the sugar business; one time was a partner of Mr. Parker in Hamakua but he did not stay with that too long; and finally became a rancher in partnership with two old families--one was Mr. [William Herbert] Shipman and one was Captain Eldart--but that was never a very successful venture and they broke up. They divided up the ranch into pieces and my grandfather retained a portion in the Puna area; Mr. Shipman, another portion in the Keaau area; and the Eldarts, another section outside of Pahoa in Hawaii. As ranchers, the Shipmans became very successful.

Incidentally, if you're looking for stories, the person that knows more about fantasies is Mr. Herbert Shipman, if you can get him to talk and I think he will.

M: Yeh, I'm working on this with another writer and she's been over there and talked to him at great length. She thought his stories were marvelous.

L: He's got more stories. (recorder is turned off and on again)

M: So let's see, did your grandfather do that then for the rest of his life?

L: What?

M: The ranching thing.

L: Then my father stayed on in the ranching business for awhile, my uncle did. Then other members of my father's family--there were two girls; one died soon after she graduated from Punahou [School].

M: This is your father's sister?

L: Yes, and all of this is in the family book and you can get it. The three youngest, in the early 1900's, went to West Point. One graduated as an engineer, one as an infantryman and one as a cavalryman. Of the three, the only one alive today is the one that went into the infantry. And of the three that went to West Point, one died around about 1916 or '17 in a polo accident at Moanalua. The other two stayed in until World War II. One died of a heart attack during World War II. He died here. He was a brigadier general in the engineers. The other went to MacArthur's staff and ended up his military career as a brigadier general in Japan. So that's the young ones. Of the

other brothers, three went into politics. Politics (humorously): operating a soda works and part-time attorneys and things such as that. One went on to the Salvation Army and for many years was a member of the Salvation Army.

M: Is that Orlando [Lyman]?

L: Orlando is my cousin.

M: He's the one in Hilo.

L: He's the one in Hilo.

M: My husband knows him; said I should talk to him. (personal discussion for a few minutes) Let's see, where were we? Maybe we could start off now with where you were born, your own upbringing and things you remember.

L: Where I was born? In Hilo, sixty-eight years ago. Went to school in Hilo, graduated from Hilo High School. That's fifty years ago. Went to the University of Hawaii and that's the extent of my education.

M: Your mother is not part-Hawaiian?

L: My mother? My mother was Hawaiian-Italian. My grandfather was an Italian. [Phoebe Hoakalei Williams]

M: I see. What was your father doing for a living when you were born? [Richard Jewell Kahekili Lyman]

L: Oh, he was sort of a cowboy.

M: Oh really?

L: Sort of a cowboy. From Hilo they had to go all the way over to Waimea. They had to get cattle to bring them to town so they'd have meat for the markets and they didn't have trucks to do it in those days (Lynda laughs)--they had railroads--so they'd drive them overland. I don't know how they did it but they did it.

M: It must have been pretty rugged.

L: It must have been because I remember as a kid when they used to drive the cattle into town, everybody'd get off the streets (Lynda chuckles) and give the cattle the right of way. Had mostly dirt roads.

M: This is right in Hilo.

L: Then when I was about eight years old we moved out to the country and my dad went to work for the plantation as an

overseer, stayed there practically till he died.

M: Which plantation was that?

L: It was then known as Olaa Sugar Company, now part of Puna Sugar Company. (long pause)

M: Can you remember any interesting stories about your childhood years? You know, funny stories or . . .

L: Funny stories?

M: You know, things that stand out in your memory; things of any kind.

L: Things that stand out in my memory are all these darn kahunas I talk about.

M: Did you meet them and know them when you were a child?

L: What is it?

M: Did you know some of the old Hawaiian-type kahunas or whatever as a child?

L: Well, at that time they didn't have any meaning to me because I didn't understand what they were talking about.

M: Uh huh.

L: See, I was going to school in the country until I was about ready for the sixth grade. We used to have about sixty kids and out of the sixty, I believe about fifty of them were pure Hawaiian children and the other ten were Japanese, all about the same age.

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Kids would come to school, all out of breath. "What happened?" "Oh, something chasing me." I don't know whether it was a shadow or what--nobody knows--but it was something. But we do know--I know, rather--that they [spirits] like to play jokes on people and they like to scare them every once in awhile. They'd always talk about certain things that would happen. They'd talk about these spirits that walked at night. I never saw any but others claimed they did. I've heard tales about them.

They said that these spirits would come walking by but the human eye couldn't see them but animals could. We'd go along, maybe at night, riding a mule, going from the main road maybe down to the beach and the mule would

come to a place and just stop and refuse to move. No matter what you did the mule would not move. (Lynda laughs) The spirit's walking by so the mule's not going to go. Then after a proper rest, the mule decided it was safe and keep on going.

Well, we had a schoolhouse and one time there must have been about a hundred children going to the school there, and so there was a cottage for the teachers that lived outside of the community. And I recall one night that these teachers were just scared to death. We tried to find out what was wrong and they said, "Well, somebody was walking around in the house." They swore that somebody was because all four of them heard this. The Hawaiians claim, "Sure, because the cottage was built on an old trail and when the spirits wanted to walk, they walked right through the house." (Lynda laughs) And all they could hear (he raps on the table--thump, thump, thump, thump, thump) and they said that that was the sound that you would hear. It would be just like hearing bones hitting rock, so you can imagine what a walking skeleton would sound like.

M: Yes.

L: (chuckles) Maybe we take those things lightly but they didn't. Do you know Napua Stevens?

M: I'm going to interview her. I just talked to her yesterday.

L: Napua's got some hair-raisers. She was snatched from one of these marching processions. She actually walked into one of them.

M: Oh, good grief. I don't know whether I believe in that stuff or not but it kind of makes me, you know, nervous. You believe in it.

L: Just as sure as I sit here, I believe it. I've got to believe it. And Napua will tell you. You ask her about the time in Kohala when she walked into this procession and how she was saved because one of the people in this procession was some distant relative of hers and because he knew her, she was saved.

M: Hmm. (chuckles) It's fascinating. Tell me some more.

L: Well, someday I'd like to get together with Napua and see if we can come up with the same--one and one, I would say, equals two and she would say, "No, your one and my one does not equal two, but I'd like to see it come to more than

one and a half."

I was telling you about Keauhou. On Hawaii--you've heard of these things we call the holua slides.

M: You mean the ti-leaf slide things?

L: Well, they weren't ti leaf. They were long runways of paved stone on which they would put grass and then they would slide on a sled.

M: Oh yeh, I read about that, yeh.

L: And so, that was a sporting thing, but I like to believe that the Hawaiians were more practical because it seems to me every one of these so-called holua slides have always been built on very rough, almost impassable 'a'a. They built up on a grade, down the slope, over ground that it was very difficult to walk on. In fact, one of the sore points now in this Kona flap at Kaloko. . . . Have you read of Kaloko where they want to create a resort near the fish pond?

M: Um hm.

L: And one of the claims is that within this area is a double holua, meaning two holuas, and I've been trying to find somebody that would agree with me and they say, "You know, in the early days the Hawaiians had to get big koa logs from the mountains to bring them down to the ocean so they could use them for canoes." The big question is, how did they transport these heavy logs across this very rough 'a'a? We knew they couldn't drag them over the 'a'a. We knew even if they had forty people it would be almost impossible, with the ups and the downs, for forty people to keep a thirty-forty-foot canoe log on an even keel. But it would seem that if there was a runway or some sort of an inclined plane that was more or less on a grade, they could take short pieces of logs and put them down and roll these logs over this impassable lava.

Everybody says, "But they built that for sport." I say, "Maybe they could use it for sport during the off-season, but when they had a purpose. . . ." Nobody knows. "We've never heard of it." Every one of these holuas that I know of was always built on rough ground that was almost impossible to walk on. And they had to come downhill. It's a question that's never been answered. I was in Kona on Saturday and I asked a Hawaiian about that and he said, "Maybe". "Have you ever heard of it?" He said, "No, I never hear." You've never been to Kona.

L: No.

L: Maybe you should take a trip and go out on one of those spooky nights when those things go walking by and all you hear is thump, thump. Just imagine the creaking bones. That's all you hear.

Where I came from we had a place that was knows as Nanawale. Nanawale means look, only look. Nana-wale. So all you do is only look. But within Nanawale was a place they called Kanakaloaloa and Kanakaloaloa means a tall, tall man. I'd heard of this and was curious as to why do they call this place Kanakaloaloa. "Aw, get big guys there around in the bushes."

Finally one day I got to this place and I saw figures that looked like Princess Ruth. I saw figures of men that might have been twenty feet tall. I saw figures of dogs and all kind of things. I said, "What's the story here?" "Ah! These people, they better come by here only look. They turn them into stone."

We know now that this was a heavily forested area. The lava came gushing out of the ground, flooded the area and because some of the trees were so big, it couldn't burn them instantly. And so the lava surrounded the tree; because the trees were cool, the lava crusted around the tree. And then all of a sudden, the lava drained away and as the lava drained away, all of this lava that had crusted around the trees remained and when they remained, they were images of people and, oh, you know how it is. You look up at the sky and you can imagine all kinds of--you can see Santa Claus in his sled and everything else. Same thing. Called Kanakaloaloa, this particular spot, name of the tall, tall man. And then that was in Nanawale. You know, in the old days on the trail, these people no talk, you know, they only stand and look, so you go by--they look at you.

M: Oh, they just look; they don't speak.

L: They just look at you. And so you go down the trail, but as you went down the trail you noticed there were several patches of sweet potatoes on the right-hand side of the trail and when you came back you saw patches of sweet potatoes on the right-hand side of the trail. "This morning I went down, that sweet potato over here; now over here." So you begin to question whether you were losing your marbles or not. "Eh, when we went down to the beach, the sweet potato on right-hand side?" "Yes." "But when we came back from the beach, the sweet potato was on the right-hand side." "Yes." So you go down the next time, the sweet potatoes were here, but when you came back in the afternoon the sweet potatoes were on the other side of the trail. (Lynda laughs) So you begin to wonder. "Eh, something's spooky.

M: Yeh. (laughter)

L: Well, for these people too. And they were practical jokers and they knew they could fool people. They'd take the coconut leaves and they'd weave them, then they'd put soil on top of it and they'd plant the sweet potatoes so if any smarty came by, after they'd gone down, they'd move it over here. They'd watch them. They knew. (Lynda laughs) Then they'd put it back over here. Pretty soon they'd say, "Nah, nah, nah. I won't go that side. We go another way." Kind of scared by that, you know.

Then they say, "Why did they do that?" Well, maybe another reason was because these sweet potatoes were very precious. They didn't have any supermarkets to go to so if they wanted sweet potatoes they'd better raise their own; and if for any reason they had to move, well, all they'd do is just tie two cords, put a pole in between, pack their sweet potato patch off with them. Things like this. But I think Napua would be full of stories of things like that.

M: When did you start getting interested in this sort of thing?

L: When? Oh, I guess, you know if you get into a pool of water you get wet and the deeper you get into it the wetter you get and if you get over your head you're going to drown. Maybe I'm at the point where I'm going to drown. (chuckles) People think I'm just nuts when I talk about these things; these old maids' tales or whatever you want to call them.

About two weeks ago there was a National Geographic program on television that really got me in. They had a half-hour program about Ethiopia and I'd been talking about the Hawaiians doing certain things and I said that if they'd had. . . . Well, you know what the Hawaiian 'o'o is.

M: 'O'o?

L: The 'o'o is the digging tool. You know what that is?

M: I know what it looks like.

L: Yeh, well, the Ethiopians have such a tool but bigger. They don't use it for digging but they use it for breaking rock and for lifting certain types of rock that comes in sheets. If they do it in Ethiopia, the Hawaiians must have done the same thing. They would go along where the rock is fractured and put their wooden implements in and then turn the rock over. But I can't get any local author-

ity in this day and age to even agree that it was possible but I saw it on TV. They're doing it in Ethiopia now. There were six men there with their chopsticks, lifting up sheets of rock.

M: Was there that kind of rock here?

L: We have not that kind of rock but rock that come in sheets that could be. But again, I say it's very difficult to get ten Hawaiians that agree on one answer. You get ten Hawaiians, you might have ten answers; maybe eleven.

I had a Hawaiian friend as I was growing up; looked upon him as being an island authority on names and meanings. So we started off on islands and I said, "Eh, Bull, what does Niihau mean; what does Kauai mean; Oahu?" He said, "Aw, give me some time. Let me think." So one day, he said, "I have the meanings," and I said, "Okay, what Niihau means?" He said, "To be set apart." I said, "Sure?" He said, "Yeh, that's my meaning--set apart." And I said, "What does Kauai mean?" He said, "Without age; ageless." "And what does Oahu mean?" "Oh, a meeting place." Then I said, "All right, let's go to Molokai. What does Molokai mean?" "Molokai: loose, unstable." "And Maui?" He said, "Oh, Maui would be like fracture." "And Kahoolawe?" He said, "To be taken away." And I said, "What does Lanai mean?" He said, "Ah, kinda hard but my understanding--inspiration." And I said, "And what does Hawaii mean?" He said, "A place where the rain come from."

So I said, "Okay, let's back off. Niihau--to be set apart, set aside." I said, "Even today we look upon Kauai as being the oldest of the islands; we say it's very old, ancient. You say ageless. We don't know for sure what's the age though. That's a good one. And Oahu. I'm not going to argue with you--meeting place. It was but at the time the first white men came here Oahu was not the meeting place, although it was more or less in the center of the islands."

M: Um hm.

L: And I said, "You say that Maui means fracture," and he said, "Yeh, you know in the old days they did not have implements to cut, like knives, so there were certain things, instead of trying to hack on them with some kind of a blunt instrument, they would take it and twist and twist and twist until they severed the cord. So when they saw a bunch of bananas that was mature but they wanted it to get ripe fast, they'd twist and then just leave it there, then the bananas would start turning yellow a few days earlier." So I said, "Well, when you do that, that's fracture anyway." And I said, "Here's Maui--East Maui, West Maui--at

one time were fractured--they were not part and parcel--but eventually East and West Maui became one island because Maui was never two islands to begin with. Maui was two separate islands and over a period of years, by upraising of the sand, the reefs and everything else, then the wash from the mountains rebuilt that plateau inbetween East and West Maui, as you have Oahu--the Koolaus and Waianaes and with a central plain." So I said, "That makes sense."

And then I said, "And Molokai, you say loose, unstable." And I said, "Well, if the soil was not loose, the erosion that has taken place over the years would not have happened, because Molokai at one time was so dry that the island was just blowing away. Every time there was a windstorm another thirty-second of an inch of soil would blow up into the skies or, with the rain, it would end up down in the mud flats." I said, "Well, it makes sense."

Then in the case of Kahoolawe, I said, "Even today it's taken away [by the United States Navy as a bombing target] but whether this was a prediction of the future or not, I don't know. But in essence, Kahoolawe--taken away."

M: Um hm.

L: And he said, "Why do you like inspiration?" I said, "Well, I remember when Lanai could barely support one family because they didn't have enough water and there were two men that came into the picture during my lifetime at any rate and one was a soil conservationist and one was a forestry man. The soil conservationist said, 'Look, if we would go out and practice soil conservation, contour the lands so that erosion will not come down this way but will be slowed down; and wherever you have ditches, if you'll plant grass to slow down the speed of the run-off, you can save the soil.' And the other man said, 'If you will plant trees on the high ridges of Lanai, as the trees grow taller and as the clouds of fog go by, the cool leaves of the trees will precipitate the moisture and it will eventually end up in the ground and you will have water.' Well, today because of those practices they cultivate pineapples there; they can maintain a population of 2,500 people in an area where they had to carry drinking water by barge from Maui to Lanai. So I say it <u>is</u> an inspiration."

And I said, "When you talk about Hawaii, we all know the rains all come from Hawaii." But we go back to places and why was this place named this? "I don't know, something happened." Why did they name this? "Oh, something going to happen," so. But you can't get ten Hawaiians to agree to one answer.

M: Well, that's partly the language, isn't it? The words

often have a number of different meanings, right? To begin with.

L: Well, nothing was ever written. You know, I can tell you something and you go out here and tell somebody else and by the time it gets to the tenth person I wouldn't know what I'd told you if I listened to the tenth person and that's how a lot of these things have happened. One says, "Ah, let's make it a little bigger; make the story a little bigger." (chuckles)

M: (chuckling) Yeh.

L: But there's a certain element in it of truth. I don't like to talk this way to a minister. He'd look at me and say, "You heathen."

M: Not the ones today, I don't think. The missionaries felt that way.

L: [The Reverend Abraham] Akaka would probably agree.

M: Hmm?

L: Akaka probably agrees.

M: Um hm. (long pause) What did you do after you got out of college?

L: I got out of college in 1926. I was supposed to go to the Hilo Boarding School and be one of the dormitory residents to see that the boys got to sleep at night.

M: Was the boarding school still being run by your family?

L: Yes. My dad noticed that I was not very happy about that so he said, "Well, if you don't want to go to work in the boarding school," he said, "find another job." We were living way out in the country and the only other job at that time was to go to work in the quarry. They were taking rock there to build the Hilo breakwater. That's way back in 1926--'25. So I said, "Okay." So I went to work there. The job was twenty cents an hour. That was okay. My boss was a very smart man. He was a big Negro but, as far as the job went, he knew the ins and outs of rock.

M: What were you doing, chipping away at it by hand?

L: No, he was the superintendent.

M: Yeh, but what were you doing?

L: Eh?

M: Picking? Were you digging it out yourself?

L: No, I did all kinds of things, from cleaning toilets to carrying tools to the blacksmith's shop to climbing the derrick poles to grease the top [sheaves]; climbing on a donkey engine, shoveling rock and breaking rock and operating the jackhammer. But that was the best education in my life. I got $1.60 a day. I got eight dollars a week but it cost me ten dollars to make eight dollars because my shoes were worn out in no time at all. (laughter) Every time I'd climb the pole I'd rip my trousers and I had to climb the pole every morning to go up with the oil can to oil and grease the sheaves, and so I guess my clothes never got washed, they just got dirty, but it was a very simple life.

My boss taught me things that I never knew. I never knew that there was a right way to use a shovel and a wrong way to use the shovel. The first day he told me to go down and help the men load the skips with rock. Looking from on top of the pit there he says, "You want to kill yourself?" I said, "No," and he said, "Well, you better learn how to use that shovel." I said, "Well, I'm trying to." Stupid me. I didn't know that you didn't push the shovel with your belly.

END OF SIDE 2/1ST TAPE

BEGINNING OF SIDE 1/2ND TAPE

. . . whether we would go back to school or stay in the war effort. By that time I had been so indoctrinated by these construction workers that I was embarrassed to go back teaching school. You never worked with construction workers so you don't know how they talk.

M: Yes I do.

L: I don't think you do.

M: My step-father and my father were in construction.

L: Yeh, but. . . . Anyway, I thought, my goodness, I've learned so many bad words. (chuckling) You know, it's just like water off a duck's back, you don't think anything of it.

M: Yeh.

L: But if I went back teaching school and I'd see one of

these biddies. So I said, No, I wasn't going back teaching school. "Well, what are you going to do, huh?" I was going to join the army because they were going to form a construction battalion and they were going to send this construction battalion down south to set up army bases. So my uncle died and his replacement came in and another general said, "No, the army is not going to do that, the navy is going to do it." So I got into the navy and went down to see the man in charge of the Seabees. They were going to take over the construction.

I went down to see the admiral in charge and he said, "What are you?" and I said, "Well, I consider myself a farmer." He says, "Fine. Do you think you can get anything to grow on a coral island?" I said, "Sure." He said, "You think so?" I said, "Yes, sir." And he said, "Do you mind reading this?"

The university had just done a project. Some of the guys up there had said it was impossible to get things to grow on a coral island. "Oh," I said, "that's easy." I said, "If you're going to have people around, you're going to have waste and you're going to have ashes and things like that." I said, "That's easy. Plant your trees in there." "Okay. Here's an application. Fill it out."

I filled out the application. He said, "You mind becoming a chief?" I said, "What kind of a chief?" He said, "Well, we can't give you a commission but are you willing to be a chief warrant officer or something like that?" I said, "Look, I don't care what I am just so long I can join the war effort." Okay, so I filled out the application and went in and as it happened the application went to the man who was my immediate superior in the school department. He was--I was relieved of the navy. "Rejected. We don't need any agriculturalists, we need electricians, we need carpenters, we need plumbers. We do not need any farmers." So I got pulled out of there.

So the university was in need of a county agent on Molokai. I stayed there two years but people in the university knew that I was unhappy just being a civilian. I had to get into the war effort, so I got a call one day, "Do you want to go to the South Pacific as a civilian?" I said, "Here I am. What do I do?" "Fill out these forms." "What am I going to do?" "Well, you're going to go to Bougainville." (Lynda laughs) I knew nothing at all about Bougainville but wherever it was I was ready to go but it took six months for them to process the papers, so I missed Bougainville completely. Got to Guam instead.

Got to Guam and, there, the island had been secured. That was fine. I was there for two years in the Trust Territory.

M: What were you doing?

L: Well, you've heard of pollution, haven't you?

M: Um hm. Seems to me I have.

L: Army and navy had problems too, with ecology and everything else, and they had all of these troop camps and as usual in any of these camps you have I think more wasted food than is consumed, so they had all of this garbage and didn't know what in the devil to do with it. So I figured, "Well, let's bring in some pigs and we'll feed the pigs and then we'll eat the pigs later." Started out on that. We would raise pigs.

Then, because this was a forward area, they had military hospitals but everything was powdered milk and some of the people had to have fresh milk. So we went to raise some cows so we'd have fresh milk for the fellows in the hospital. So we raised cows; milked the cows to get fresh milk.

Then, everything was dehydrated. "Gee, if we could only get fresh vegetables." All right, fresh vegetables. We raised fresh vegetables. (Lynda laughs) But then, there was no point in raising fresh vegetables to eat green because the army would not allow any fresh vegetables to be eaten unless they were cooked because of disease.

M: Um hm.

L: So we had our problems. We'd raise watermelons and there was an incident happened. We had watermelons and it became almost like Nanawale. You'd see the watermelon and you'd figure, next weekend that watermelon will be just right. This is Wednesday. Come next week Friday, it will be ready. You'd go by there and you'd recall that there was a watermelon here but it disappeared. The watermelons were disappearing. (Lynda chuckles) They'd come up to this size and they'd be gone. We figured something is happening. We said, "Ah yes, these boys that are on leave got nothing to do so they're going out and plugging the melons." No, too much of it was happening, so we figured we got to get an armed guard there; check and see what's happening. So the military said, "Okay." There was forty acres in watermelons. So they sent up a patrol of Marines. Big joke, armed guards for watermelons. (Lynda laughs) And it must have been a joke because they came without ammunition. We didn't know that. Along about noon, two truckloads of Marines come driving back into camp. These were all young fellows that had never seen any activity. They were frightened; scared to death. "What happened?" Well, in all kind of military language, "A bunch of dirty Japs chased us out of the patch and they had a three-inch field gun (Lynda laughs) and they shot at us." Well, we

thought this is a big joke, so we checked and found a cave where the Japanese who were still scrounging around in the bushes . . .

M: Oh, there were still some there?

L: Yes. They were collecting these things and putting them in the cave. We had tractors and we had boys from Louisiana and boys from Texas and every once in awhile one of them would come beating back across the field. "What's the matter?" Some Japanese would come out of the forest. It was a joke. No, it was serious.

M: Did they ever shoot anybody?

L: I buried one.

M: Hmm.

L: I couldn't bury him so I just covered him up with dirt.

M: A dead Japanese.

L: Yes.

M: The Japanese didn't kill any Americans?

L: No. Every night about seven o'clock (imitating shots) we heard--sounded like a serenade. Well, each native had a carbine and they were shooting them off to let people know they had something. Every once in awhile they'd shoot at some. Every once in awhile the boys would have a day off and they'd say, "Well, I'm going out hunting." Come back. "Whatta you got?" "I got three gold teeth today." I never went. (Someone enters the room and says, "Oh, excuse us.") That's wartime.

M: I wanted to ask you, what was the school you taught at on Kauai?

L: Makaweli.

M: Makaweli. (long pause) I noticed your fingers look like they got mangled at some point. Was that in your quarry work?

L: No, that was in my kid days when I didn't know any better. I tried to stop a machine that had gears and my fingers stopped it. (both chuckle)

M: Wow.

L: A bulldozer dropped on one finger, so that smashed finger cost me getting into the military. They wouldn't accept it.

M: Oh really?

L: Because they took an X-ray and they said, "You have one stiff finger." And I said, "But I don't use that finger to pull the trigger. This one's all right." "Yes, well, we'll qualify."

M: But they wouldn't take you.

L: By the time they were willing to take me they gave up the idea of the construction battalion. Then there was the Seabees and I got thrown out of that because I didn't know anything about the type of construction they were looking for. They wanted grass and trees and I said, "Yes, you can grow them on coral, any kind of land, if you'll help grow them." Okay. But I wasn't qualified to join the Seabees but I worked with them as a civilian.

M: Where did you go after Guam, then?

L: 1944.

M: You left Guam then?

L: No, I left Guam in 1946. I was on one-year's leave until 1945. Then 1945 they asked if I would go back again and I said I would if the state would allow me a further extension on my leave. See, I was still on loan from the state to the federal. So I went down and took my second tour and the second tour I ended up with a group of people where we made an economic survey of the now Trust Territory. When I saw the first beginnings of what a mess our imports from the mainland were going to make of the local situation. . . . On the Island of Bali we had all kinds of people--dumb bunnies, including myself, and people with all kinds of titles: pediatricians, nutritionists.

I was talking to one of them one day and he said, "You know, I'm going to recommend that they bring in some cattle and some goats." I said, "Why do you want cattle?" "So they'll have milk. So they'll have meat. We'll have to bring in some grain." "So why do they have to have grain?" "So they can make bread." I said, "Why?" He said, "Well, these people are undernourished." I said, "Yeh, but look at some of these people. You notice some of these people are bigger than you are, stronger than you are and they weren't raised by the book. You ever see the mothers and some of these babies around here? They look

like they could nurse a few more. They don't need bottles to feed these youngsters, oh no." A sad state of affairs." I said, "What do you mean? Why do they need bread? Why do they need carbohydrates? I said. "Look, they got bread-fruit here; they got sweet potatoes; they have taro." "Well, they need protein from the meat." I said, "Yeh, they got fish." "But there's nothing here that will give them calcium." So I said, "Well look, I don't know how you eat your canned salmon or sardines, but I'll bet you do this: you have a can of salmon, you take out all the bones and all the skin, then you eat just the flesh." I said, "These people would eat bones and all." "Disgusting!" (Lynda laughs)

M: Oh, that's funny.

L: Funny?

M: Well, it's sad too.

L: Sad is right.

M: Typical expert.

L: Yes. And prudes! Here was the Kapingamarangi--they were all native Polynesians--coral islands--and they'd dig a little hole in the sand big enough to put one pig in. The pig would live there until he got it all messed up and then they'd go dig another hole and put him in and after they'd taken him out of this hole, they'd take all the leaves they could and bury it in the sand and plant a-nother tree.

But they get down there and said, "Why! This can't go on." "What can't go on?" "We've got to put shirts on these men; put trousers on them; put shoes on their feet." Going to cost money. "Yes. They'll have to learn to work, then, and earn the money to buy the shoes and clothes." (chuckles)

Go down to Yap. You should go down there some day. Maybe it's too late now. I had read about Yap but I never knew any place like that existed, because the only cloth-ing that they wore was a short skirt made of banana leaves and that was clothes.

M: Were they fresh banana leaves or were they . . .

L: Oh, until they got all beat up and then they'd go get a fresh grouping of leaves, like our hula girls here, they wear fresh leaves every night. Anyway, within two days I noticed how people had ideas. They would have to cover up the nakedness. Fortunately, the army did have surplus

brassieres from the WAC's. (Lynda laughs)

M: Did they actually give them all brassieres?

L: Yes. But it was an interesting experience anyway, talking to some of the natives and trying to find out how we Americans compared. They didn't like the British. I said, "Why?" You know, the British, you always had to have somebody inbetween. The Americans, so many of them, buddy-buddy. The Americans thought they were being nice to them and "Have a cigarette." "Oh no, no." They didn't trust that, figured if you get something for nothing, look out.

M: They're right! (laughs)

L: Yes. But somehow the Japanese could come down to their level and we couldn't.

M: Or come off their high horse or something.

L: Yeh. If they wanted to go naked, fine, go ahead and go naked. It doesn't bother us. The trade material they had, the Japanese could take. The trade material they had, we weren't too willing to take. Maybe copra all right but the stinking shells and stuff like that and dried shellfish. Ah naw, naw. The Japanese would make slippers, so there was an area in which they could get together. The Japanese started sugar mills and sugar plantations and gave them jobs, so they got along real well.

The Germans, I don't know, but again, the Japanese, yeh. And so, when they hear about these things, they say, "Well, we saw it coming many, many years ago," and we expected them to come up to our level within one generation or two generations, instead of us coming down to their level and trying to work it so that one wouldn't be standing tall and the other'd be standing short.

M: Yeh, Americans always seem to try and convert people, instead of just letting them . . .

L: The Japanese would go learn to speak <u>their</u> language. They got along fine. And the natives weren't stupid either. They'd go around and see a guy, he'd be running a tractor. They were getting thirty-five cents an hour. That was big pay. "Eh, you, how much you get?" "Oh, me? I get $2.50 one hour." "$2.50 one hour?" "Yes." "Ohhhh." So the native would figure, well, he get $2.50 one hour; I get thirty-five cents. Well, he should do six times, seven times more work than me. So this guy would be going at the normal pace so they figure, well, for thirty-five cents an hour I'm not supposed to do as much as him. (Lynda

laughs) Those lazy kanakas. Those lazy whatever you want to call them. They weren't. They were just a little bit smart.

So, how are we going to trade with them? Yeh, but how are you going to trade with them when you expect money? Well, we'll make them work and pay them money, then they'll buy our things, like corned beef, things like that and clothes. They don't need clothes. They never needed clothes before we came into the picture. Yeh, but they can't go along this way. So you're going to pay them thirty-five cents an hour and if they work all day they wouldn't be able to pay for a pair of shoes. Well, they work two days, then, to get a pair of shoes. Well, that's not the way you do it. You're not supposed to spend a whole day's pay for a pair of shoes. At least they should have the opportunity of buying something cheaper, even if it's only a fifteen-cent pair of sandals. Well, these people, we have found out, are very hungry for sugar--sweets--so we're going to bring in Pepsi-Cola and that will be an incentive for them to go to work, so they can go buy that Pepsi-Cola--ten cents a bottle. So when I read about this Ghana deal, I say, "Oh boy, it's still going on and we haven't learned to understand it yet."

M: Yeh, the real trouble is just starting, I think, in that area. (long pause) Well, it's interesting that you had a different viewpoint from the other people.

L: Well, that was twenty-five years ago. Twenty-five years ago and we still haven't read inbetween the lines. At the rate we're going, I'm hoping it doesn't happen, what happened in the Hawaiian Islands, that in another generation we'll be saying, "We've got to go back and teach the people the culture of their land." At the rate we're going, they won't <u>know</u> their culture because in many ways it's altogether different from ours. Over here we say the male is the superior but there were certain places there where it was the female that passed down things. It wasn't the father; it was the mother. (long pause)

M: How do you feel about the Hawaiians today?

L: The Hawaiian people today? Well, let's put it in another way. The Hawaiian people, up till about fifty, sixty years ago in certain areas, were the political leaders of the Hawaiian Islands. Seventy years ago, the social and political leaders were not Hawaiians, but after the overthrow of the monarchy and we became a provisional government, the Hawaiians were relegated to the back seats. Now that's the way I look at it.

And as we have gone along in time--and this is only

my personal opinion--those who have been relegated to the back of the car, are now in positions where they can exert real authority, and when I say that I am not saying any particular racial group. These youngsters that came from families that lived on plantations, now have grown-up and are in positions where they are in leadership. They've heard some of the tales and have witnessed some of the incidents during their lifetime and they don't forget these things overnight. And so, when the pendulum swings this way, it's going to swing this way too. So at one time it was way over here, then it came back to the center, now it's beginning to swing this way. But what bothers me is that as the pendulum seems to be swinging this way, we're having outside forces coming in and helping to push that pendulum more.

Do you ever watch Channel 11?

M: Um hm. Yeh, more than the other channels.

L: Well, it seems to me that every time I look at that, there's a Negro problem. There seems to be more damn Negro problems on that station than we deserve to observe in Hawaii. I always have that feeling.

M: Yeh.

L: We don't have very many Negroes here. Then why do we always accent the Negro problem in Hawaii?

M: I know what you mean.

L: Eh?

M: We don't have a Negro problem here.

L: Not now.

M: No.

END OF SIDE 1/2ND TAPE

M: 1959. Let's see, there's a gap in there then. What were you doing after you left Guam until 1959?

L: Oh, after I got back from Guam I went back to the state. I went to work as the superintendent of a prison camp on Hawaii--a prison camp at Kulani. I worked there for two years until I found out that I just couldn't take it any longer.

M: You mean there was a lot of problems, I imagine, huh?

L: Well, always problems and when you're short of manpower, you figure that you have to do things that somebody else should be doing. You go up one day and you find a guard sound asleep and you think to yourself, oh my gosh, what would happen?

M: Um hm.

L: So I stayed two years there. Then I decided that instead of telling people what they should do, I should try to do for myself what I was trying to tell people to do, because when I was an extension agent, I knew all the answers. At least I thought I did. I'd tell a farmer, "Why don't you do this?" One day one of them turned around and said, "Mr. Lyman, if you think good idea, why you no go make?" He said, "Why don't you do it if you think it's so good?" I thought, hey, that makes sense. (Lynda laughs) So I thought I was going to be a farmer. Then I got involved in politics and between farming and politics, I learned some things that I think we should practice.

M: Did you do your farming on the Big Island [Hawaii]?

L: Yes.

M: Is that property still in your family?

L: Yes. My family. My brother and I, we bought it from the rest of the family. It was either we buy it or somebody else was going to buy it. I bought it because I wanted to make sure that the people who were living there would have the first opportunity of owning every piece of land that they had developed themselves. And I knew that if I did not do it, somebody else would do it and it would make it almost prohibitive. For instance, I told a banker, "I'm going to sell these people--all of these people that live here--I'm going to sell them the land but I'm going to give them the house." He said, "You can't do that." I said, "Why not?" "Well, it's never done. Never done. They've got to buy the house." I said, "No."

So I told these people, I said, "Look, I'm going to buy this land with the understanding that I'm going to sell it back to you and when I sell it back to you, we're going to decide amongst ourselves what the prices are going to be." And I said, "If there's a house on it, you get the house. We don't figure any price on the house." Everybody was happy on that. And then I said, "We're going to give each one of you the chance to own your land." And we agreed on what the land was worth and that was how I gave these people the opportunity of buying their land at prices that they agreed to and we agreed to.

And the one thing that I appreciate more than anything else: after we did that, one of them came to me and he said, "Richy-san, you could have gotten more money if you wanted." I said, "Yeh. Are you happy?" "Yes." I said, "I'm happy." So I said, "That's the way it is." "Okay."

So every time we tried to open land, I said, "Anytime I open land I'm not going to sell it but if you went out and you scratched the ground and you opened the land up, you have the right to buy it. But if I go out and through my efforts I open up this land, I'm going to keep the land. But if you want to rent the land, okay." We were never able to use a piece of ground because as soon as we opened up a piece of ground, somebody else was saying, "I want the use." "No, I want the use." "Aw, naw, naw, you take the next piece." So we'd open the next piece, same thing. "But I was opening this for myself." "Yeh, I know, but you got plenty more land. I got nothing. You let me." (Lynda laughs)

M: So they all rent the whole area from you.

L: Excepting what they . . .

M: What they own themselves. Well, that's very socialistic. (laughs)

L: Maybe.

M: Yeh.

L: Maybe. But they taught me things I never knew. I'd rather be a socialist than an autocrat.

M: Yeh.

L: I don't know that I told you anything that you don't already know.

M: Oh, you have.

L: Because I warned you that I ramble.

M: You haven't really. You've told me some excellent stories.

L: If there's time on my hands some day, I want to find out whether the Hawaiians really had crystal balls. They could anticipate the future. I swear they do. In many ways I think the Hawaiians and other primitive people in the Pacific had the ability to anticipate things.

M: Um hm.

L: I don't know how but I swear they did.

M: Some people really don't understand that sort of thing but, you know, we see things that are pretty convincing evidence. (long pause)

L: Only thing I'm sorry about is that I finally found out that I was not part-Indian. For a long time I thought I was part-Indian. (Lynda chuckles)

M: You look vaguely like some of the Kahanamokus. Are you related to them?

L: Hmm?

M: You look a little bit, right in here through your face.

L: Oh, us kanakas, you know.

M: I guess it's your nose that reminds me of a Kahanamoku.

L: We all go back to South Point. "Eeee, that was my cousin. We're related."

M: Yeh. How much Hawaiian are you, then? I couldn't figure it out. (Mr. Lyman chuckles)

L: My mother was half-Hawaiian; my dad was a quarter, so I'm three-eighths. So, let's see now, my mother was half-Italian so I'm a quarter Italian. My father was half so I'm a quarter and the balance--one-eighth--is Chinese. My dad was a quarter Chinese so that makes me one-eighth.

M: Well, you look more Hawaiian than anything else. (Counter at 123 of side 2/2nd tape)

END OF INTERVIEW

Re-transcribed and edited by Katherine B. Allen

NOTE: p. 17 The university referred to is the University of Hawaii. edKBA

Subject Index

PERSONAL HISTORY

NAME	DATE
RICHARD LYMAN, JR.	August 8, 1977

POSITION APPOINTED TO *(To be filled in by Governor's Office)*

RESIDENCE ADDRESS	PHONE
3742-E Old Pali Road, Honolulu 96817	595-3416
BUSINESS ADDRESS	**PHONE**
P. O. BOX 3466, Honolulu 96801	523-6200

DATE OF BIRTH	PLACE OF BIRTH	OCCUPATION
July 10, 1903	Hilo, Hawaii	Trustee Kamehameha Schools/Bishop Estate
LENGTH OF RESIDENCE IN HAWAII	**MARITAL STATUS**	**NAME OF SPOUSE**
76 years	☐ Single ☒ Married ☐ Divorced	Jane Takako Kouchi Lyman

NAMES AND AGES OF CHILDREN

EDUCATION

1917 - Graduated from Hilo Union School
1921 - Graduated from Hilo High School
1925 - Graduated from University of Hawaii

EXPERIENCE *(Major employment record)*

FROM (year)	TO (year)	
1926	1941	Taught school in Hawaiian Islands
1942	1944	U. H. Extension Service - Molokai
1944	1946	U. S. Commercial Co., in Marianas - now Trust Territory
1946	1948	Kulani Prison Superintendent
1948	1950	Full time developing land for agriculture and cane planting
1950	1956	Part time member of Hawaii County Board of Supervisors
1956	1958	Full time in agriculture
1958	1962	Senator, Last Terr. Legislature /First State Legislature
1959		Trustee, The Kamehameha Schools/B. P. Bishop Estate

OTHER EXPERIENCE

MILITARY SERVICE RECORD *(Including awards, decorations, etc.)*

COMMUNITY ACTIVITIES *(Organizations, offices held, indicate past or present)*

Member, Japan-Hawaii Economic Council
~~Director, Japan-America Institute of Management Science~~
Member, Hui Hanai
Member, Hawaiian Civic Club
Trustee, Urasenke Foundation of Hawaii
~~Board member, Hawaiian Scholars Program (Na Poki'i)~~
~~Member, Crown Prince Akihito Scholarship Committee~~
Chairman, Committee for the Restoration of the Kamehameha Birth Site

POLITICAL AFFILIATION

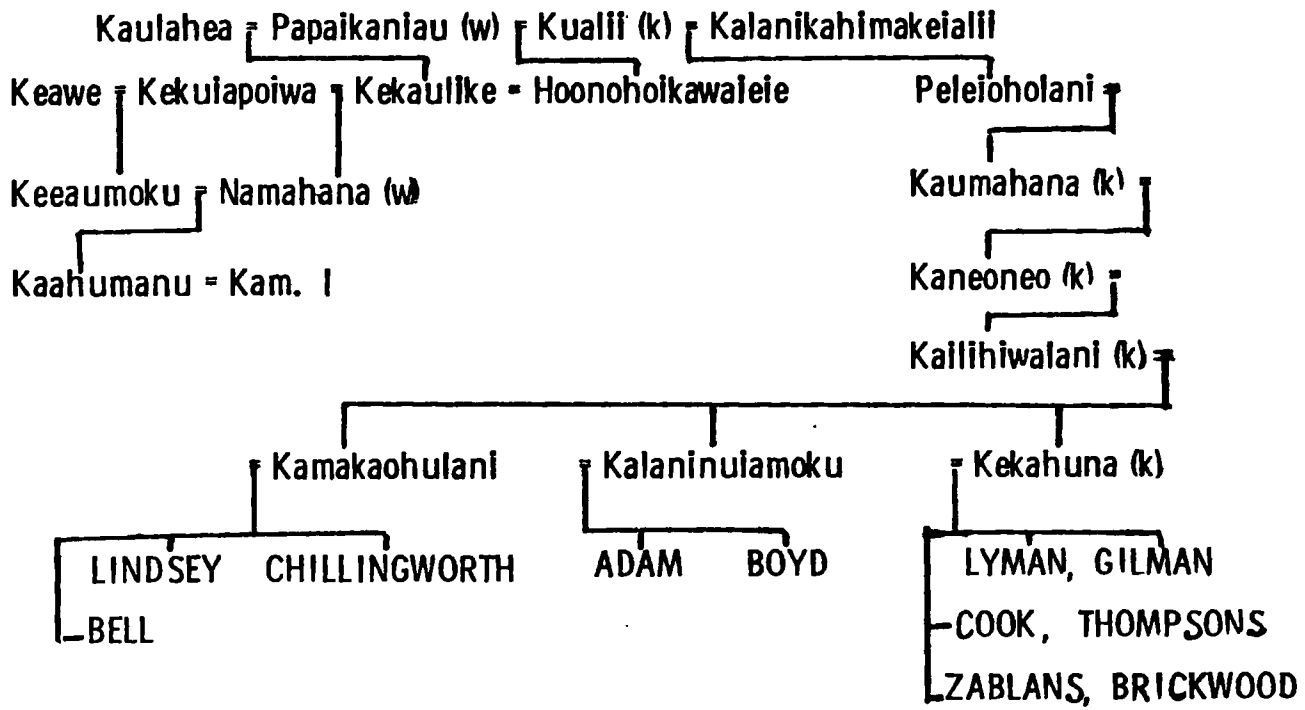
Independent

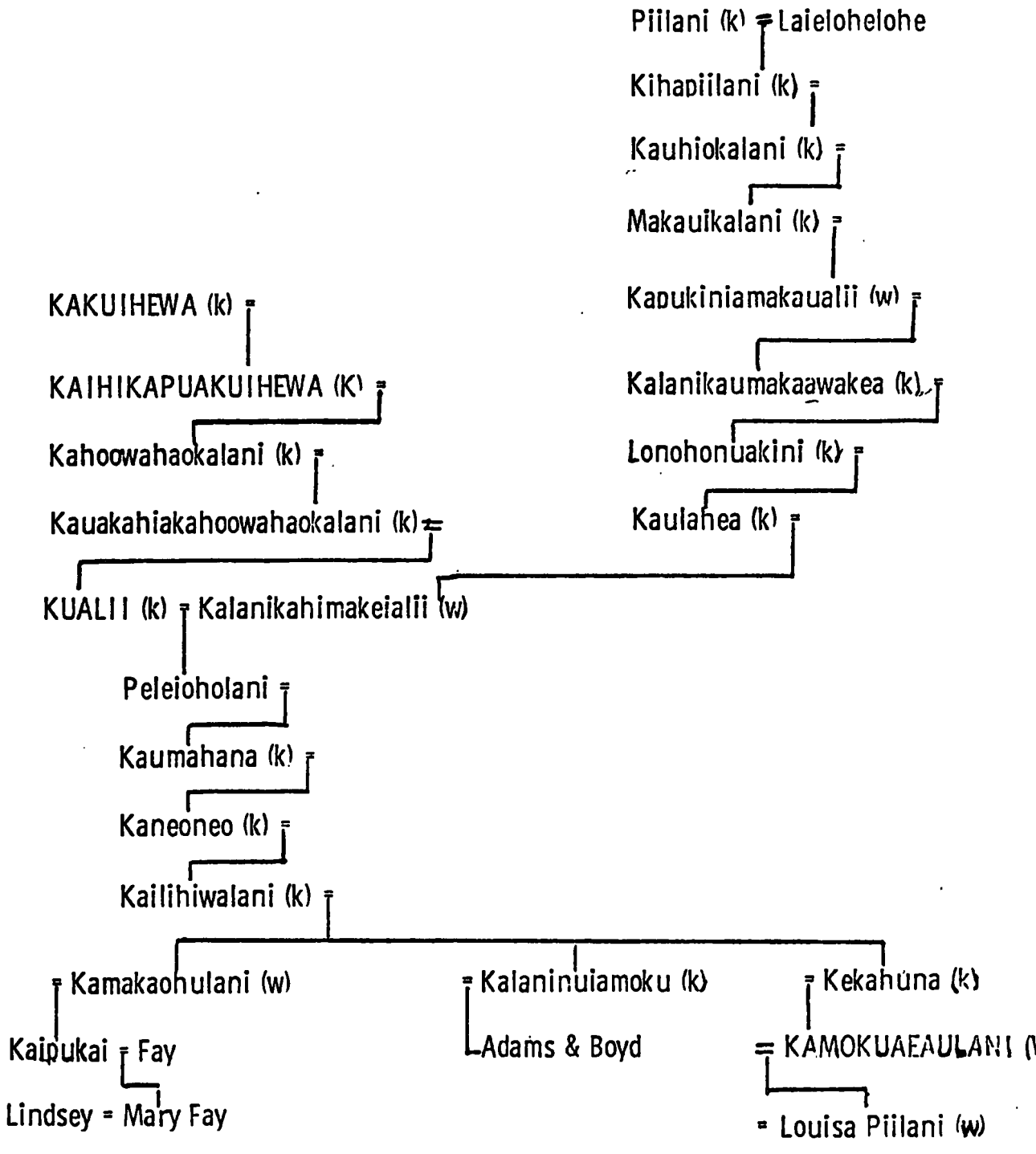
PROFESSIONAL ORGANIZATION, HONORS, ETC.

1975 -Second Order of the Sacred Treasure (Japan)
1975 -David Malo Award
1975 -University of Hawaii Outstanding Alumni Award
1977 -University of Hawaii Foundation Trustee Award for Distinguished Leadership
1980 - U of H Alumni Award (Golden Anniversary Class honored for civic contributi

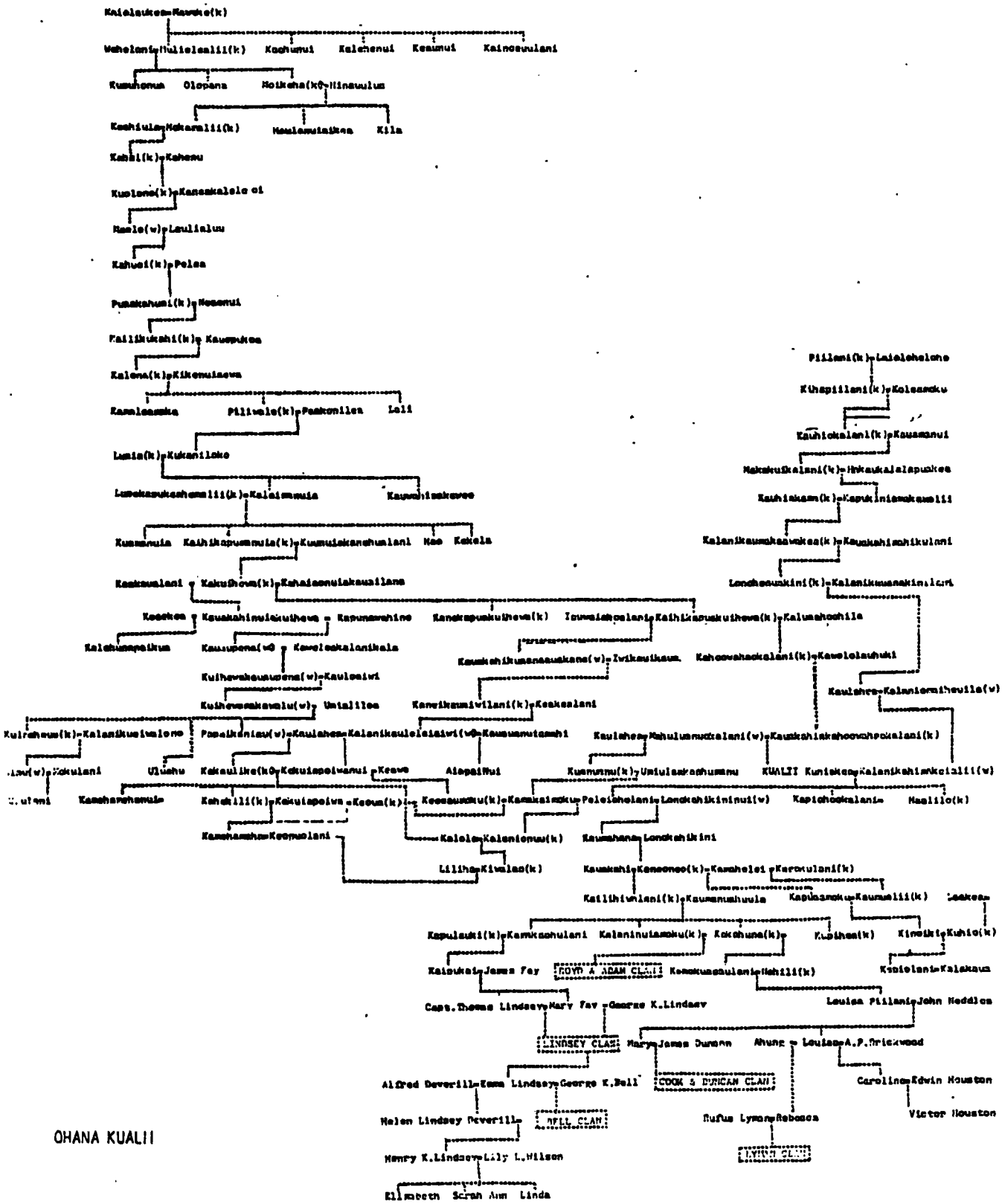
OTHERS

and 55 years of Service to Hawaii and community

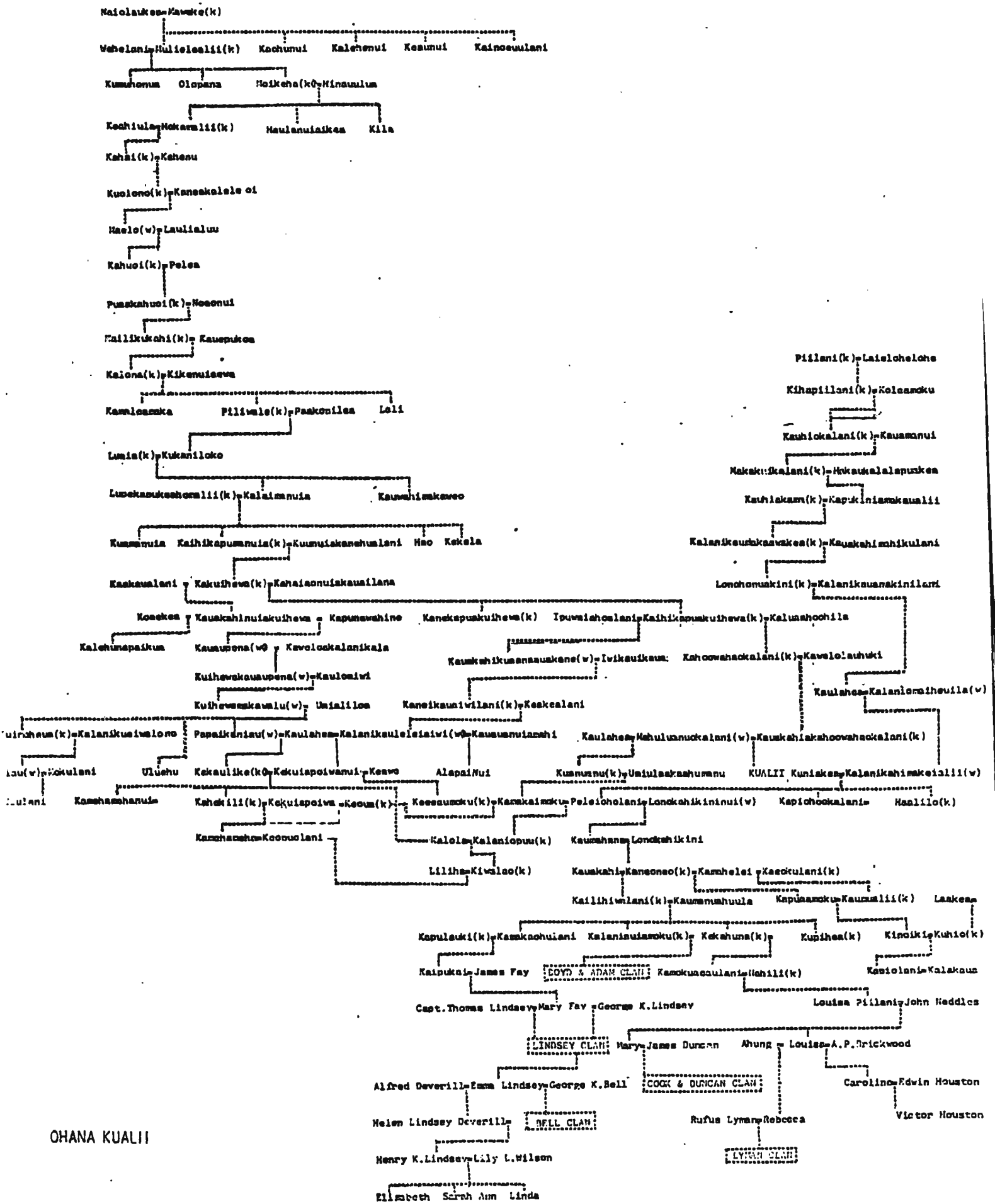

Kaulahea
Papaikaniau (w)
Kualii (k)
Kalanikahimakeialii
Keawe
Kekuiapoiwa
Kekaulike
Hoonohoikawaieie
Peleioholani
Keeaumoku
Namahana (w)
Kaumahana (k)
Kaahumanu
Kam. I
Kaneoneo (k)
Kailihiwalani (k)
Kamakaohulani
Kalaninuiamoku
Kekahuna (k)
LINDSEY
CHILLINGWORTH
BELL
ADAM
BOYD
LYMAN, GILMAN
COOK, THOMPSONS
ZABLANS, BRICKWOOD


Piilani (k) = Laielohelohe
Kihapiilani (k) =
Kauhiokalani (k) =
Makauikalani (k) =
Kapukiniamakaualii (w) =
Kalanikaumakaawakea (k) =
Lonohonuakini (k) =
Kaulahea (k) =
KAKUIHEWA (k) =
KAIHIKAPUAKUIHEWA (K) =
Kahoowahaokalani (k) =
Kauakahiakahoowahaokalani (k) =
KUALII (k) = Kalanikahimakeialii (w)
Peleioholani =
Kaumahana (k) =
Kaneoneo (k) =
Kailihiwalani (k) =
= Kamakaohulani (w)
= Kalaninuiamoku (k)
= Kekahuna (k)
Kaipukai = Fay
Adams & Boyd
= KAMOKUAEAULANI (
Lindsey = Mary Fay
= Louisa Piilani (w)

NA HOALII O HAWAII



OHANA KUALII



OHANA KUALII

THE WATUMULL FOUNDATION ORAL HISTORY PROJECT

In May 1971, the Watumull Foundation initiated an Oral History Project.

The project was formally begun on June 24, 1971 when Katherine B. Allen was selected to interview kamaainas and longtime residents of Hawaii in order to preserve their experiences and knowledge. In July, Lynda Mair joined the staff as an interviewer.

During the next seventeen months, eighty-eight persons were interviewed. Most of these taped oral histories were transcribed by November 30, 1972.

Then the project was suspended indefinitely due to the retirement of the foundation's chairman, Ellen Jensen Watumull.

In February 1979, the project was reactivated and Miss Allen was recalled as director and editor.

Three sets of the final transcripts, typed on acid-free Permalife Bond paper, have been deposited respectively in the Archives of Hawaii, the Hamilton Library at the University of Hawaii, and the Cooke Library at Punahou School.